

or political—is in fact the history⁷ of the development of modern society.

The earliest of these conceptions is that of blood brotherhood. This was the foundation of the tribe. It was assumed that the members of a tribe were descended from a common ancestor. outsiders might be admitted, but only by a formal adoption ceremony which had the mystic effect of a rebirth. From the tribe sympathy broadened to the nation, or group of tribes, unified by the possession of a single government, but not effectually compacted until the right of inter-marriage was generally conceded. Or, sympathetic conceptions might take a different course and collect around ideas, not of relationship but of neighbourhood. Thus the village, the town, the country became, so to speak, endowed with a consciousness, a patriotism, of its own, which might at times be in conflict with tribal sympathies. Within the State men became collected into groups by the notions of fellowship which originated in similarity of occupation : the Indian caste system, originally tribal, has been reinforced by these notions : the solidarity of guilds, and trade unions, illustrates their force; indeed, traders and artisans who follow the same line or calling have tended to congregate together in the same quarter of the town. Endless, indeed, are the ideas which, like centres of magnetic attraction, draw men into clusters within the

circle of the State. There is an *esprit*
de *corps* of
the class. of the political party. of the
club. of the
regiment; and the community may be
honey-
combed with secret societies, which to
some races
are irresistibly fascinating. So
attractive may be
these partisan interests that they may
undermine
the sympathy of the nation as a whole.
Patriotism
may be choked by them. This needs a
unity of